

ollections of man is while passing thru this life time and will work out his salvation and be forever at rest in heaven, or will in the heart of man work out the wicked devices of satan and at last go into eternal destruction. There is a terrible conflict going on in the memory of all humanity while passing thru this life, striving to force into submission the opposing power, and hold it in captivity. There are times in life when we would be willing to drop all memories of past bliss, if we could only lose all memories of the things we regret. Those two opposing powers bring about a great conflict between right and wrong. Memory is the battle-field where recollections both blessed and cursed, enter into contest for victory. With some persons evil memories predominate making havoc and destruction to the soul while others will not cease to hear heavenly an- nems and songs seraphic. Little by little, slowly but surely we learn that perhaps the sin we commit at the present time may be that accursed act in our memory which will be the turning point that takes us to perdition. We are all storing up memories day by day ; memories of duties done or duties neglected, of opportunities improved or opportunities evaded ; of temptations resisted and overcome or temptations that have conquered us ; of words uttered by us that have been holy benedictions or cruel anathemas. The one kind linger in our recollections as singing the songs of peace and gladness by doing the will of God ; while the other has a voice that goads us to madness and despair. Son, remember in thy life time !

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## The Home

### THE CHARACTER OF JOSEPH

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The ideal youth, man, statesman, son, brother, and Christain is found in the subject of this sketch.

In every relation of life his guiding spirit was faith in God. This he inherited from a long line of faithful ancestors. His gentle, loving nature so different from his rugged brothers was doubtless an inheritance from the maternal side of the house. The noble traits of masculine characters are emanation from their mothers. Man transmits the sterner traits needed in combat with the rugged elements of the world.

Joseph was the favored son of the gentle shepherdess of Mesopotamia, Rachel, the best beloved of his father, Jacob. It is easy to understand the cause of this natural favoritism. He possessed those qualities that inspire favoritism. His heart was large enough and tender enough to win and retain and nourish parental love and trust. Who so hard or cold but can love a lovable object. God has ordained that they who love shall be loved in return. It is the only thing that enriches the dispenser more than the recipient, the more we give out the more we have left. He was also especially favored of God

because he loved and trusted God. God foretold his future exaltation in a series of extraordinary dreams. The current materialistic theology of this age laughs to scorn the doctrine of dreams, yet that has always been, and not less it is today God's chosen way to reveal the future to his children. History sustain the contention and our own experience sustains the accuracy of history. Prophecy lends her potent testimony to the doctrine, "Your old men shall dream dreams."

The confiding boy told his dreams to his brothers and parents, his brothers hated him because of them and his parents lovingly chided what they thought to be the inspiration of youthful ambition. The tragic scenes of the murderous pit and the slave pen were the outcome of paternal hate and and jealousy, and soon the tear stained face of the gentle boy was turned forever from the home of his parents and the country of his ancestors to the famed land of the Pharaohs on the banks of the Nile, the Egypt of thousands of years of ancient and modern history. He was sold to an officer in the household of the ruler of the Egyptians and was made steward of the household. While he had left his home and native land he did not leave his knowledge of and faith in the God of his fathers. This teaches the the important lesson that, however much our circumstances may be affected by untoward events, we should cling to God.

Others doubtless would have chaffed under what appeared to be divine indifference and neglect, but Joseph believed that in due time he would realize that out of the adversities of his fortune he would experience evidences of divine favor and wisdom. So with his illustrious descendant of hundreds of years to come, he would say, "tho he slay me yet will I trust him." When he was confronted with a temptation, at the instance of the sinful wife of his master, that has strewn every shore of all the ages and generations with hopeless moral wrecks he replied, "how can I sin thus against God." He could have rived his master in luxury and ease, had his soul been of earthly mould, but instead, he chose an Egyptian prison.

As he was in the palace of his master so he was in his master's dungeon, he kept his faith in God. *He knew that a palace with sin was worse than a prison with peace.* God never forgets those who trust him, and he gave to his servant the power to interpret dreams. The gifts of dreaming and interpretation are co-equal altho one may be the recipient of a revelation thru a dream and yet not possess the power of interpretation. They each come from God. There is no record that satan, with his almost divine power ever came to men in dreams. He operates thru the sense.

Joseph told his fellow prisoners, the baker and the butler, what their dreams foretold and it proved the means of his release two years later. Then the king of Egypt dreamed and Joseph interpreted his dream and his

interpretation brought him next to the king in the administration of the government, from a prison to a palace, from a jail bird to the station of brother-in-law to the king. Such are God's ways in dealing with those who trust him. How wonderfully mysterious and "past finding out" are the divine methods, and all to inspire unremitting faith.

As Joseph was a faithful son and brother and servant and prison steward, so was he a faithful statesman, and he conducted his government to great riches and glory.

The wheels of time, restlessly rolling their eternal rounds, brought Joseph's brothers to the feet of his throne as supplicants for bread. Want makes people humble, riches make them proud. These once haughty men soon bow their knees before their unknown and once despised brother, and beg the privilege to buy corn. They were wicked once but God has humbled them and they had drunken the cup to the dregs. Joseph tried them severely and their great sin perpetrated thirty years before, came up before them. "Surely our sins shall find us out" is a divine warning. Trouble had purified their hearts. Let us not fret because of trouble for that is God's way of showing his love for us. A seeming strange way of showing love but it seems to be the best way, for "by the sadness of the countenance the heart is made better."

The prayers and hopes of long weary years brought their reward to the patriarch Jacob, and he lived to see again in much glory the darling boy whom he had lost so long before. We should note the testimony of the effectiveness of prayer and profit thereby as have all of the children of God thru all the generations.

One of the most striking evidences of Joseph's faith was found in his dying commands concerning his bones referred to in Heb., II faith in the ultimate deliverance of his people from Egyptian slavery and in the ultimate glory of the resurrection.

The beautiful episode of the "coat of many colors" so unique, so pathetic in its ultimate history, so unlike anything that ever transpired of which history accounts, puzzles the student of biblical history who looks through those mysterious symbols for the thing symbolized. Evidently the method of showing parental love was not the result of barbaric pride. The finger or wisdom of God can be found somewhere in it had we the gift to "search out the deep things of God."

It seems to have been a forecast of the beautiful yet variegated life of the beautiful boy for whom it was made. Blue would represent the purity and truth of his character, green a prophecy of the envy of his wicked brothers, yellow the apparent forsaking of God, red the lurid temptation with which the devil assailed him in the palace of Potiphar, orange the halo of glory that was gradually encircling his kingly brow, black the dark shadows of his long, weary prison life, and white the immaculate purity of his matchless life, the only one of all the millions of all